

Adi Shankara

Adi Shankara (pronounced [aːɖi ɕəŋkəɾə]) or Shankara, was an early 8th century Indian philosopher and theologian^[2] who consolidated the doctrine of Advaita Vedanta.^{[1][3][note 1]} He is credited with unifying and establishing the main currents of thought in Hinduism.^{[6][7][8]}

His works in Sanskrit discuss the unity of the ātman and Nirguna Brahman "brahman without attributes".^[9] He wrote copious commentaries on the Vedic canon (*Brahma Sutras*, Principal Upanishads and *Bhagavad Gita*) in support of his thesis.^[10] His works elaborate on ideas found in the Upanishads. Shankara's publications criticised the ritually-oriented Mīmāṃsā school of Hinduism.^[11] He also explained the key difference between Hinduism and Buddhism, stating that Hinduism asserts "Atman (Soul, Self) exists", while Buddhism asserts that there is "no Soul, no Self".^{[12][13][14]}

Shankara travelled across the Indian subcontinent to propagate his philosophy through discourses and debates with other thinkers. He established the importance of monastic life as sanctioned in the Upanishads and *Brahma Sutra*, in a time when the Mīmāṃsā school established strict ritualism and ridiculed monasticism. He is reputed to have founded four mathas ("monasteries"), which helped in the historical development, revival and spread of Advaita Vedanta of which he is known as the greatest revivalist.^[15] Adi Shankara is believed to be the organiser of the Dashanami monastic order and unified the Shanmata tradition of worship. He is also known as Adi Shankaracharya, Shankara Bhagavatpada, sometimes spelled as Sankaracharya, (Ādi) Śaṅkarācārya, Śaṅkara Bhagavatpādaand Śaṅkara Bhagavatpādācārya

Contents

Biography

- Sources
- Birth-dates
- Life
- Philosophical tour and disciples
- Death

Works

- Authentic works
- Works of doubtful authenticity or not authentic
- Themes

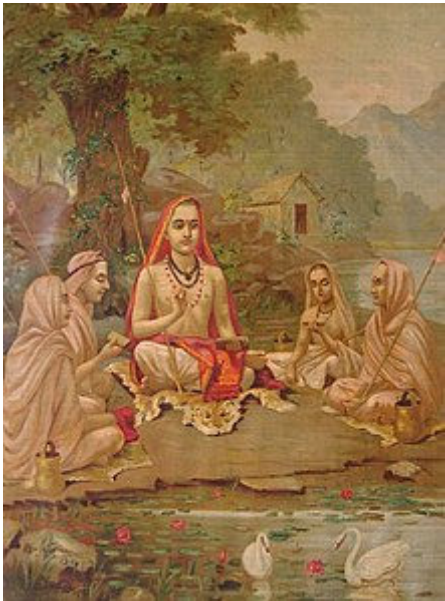
Philosophy and practice

- Knowledge of Brahman
- Practice

Shankara's Vedanta and Mahayana Buddhism

- Differences
 - Atman
 - Logic versus revelation
- Similarities

Adi Shankara



Adi Shankara with Disciples, by Raja Ravi Varma (1904)

Religion	Hinduism
Founder of	Dashanami Sampradaya Advaita Vedanta
Philosophy	Advaita Vedanta
Known for	Expounded Advaita Vedanta
Personal	
Nationality	Indian
Born	<div>Shankara</div> 788 CE ^[1] <div>Kaladi</div> present day Kerala, India
Died	<div>820 CE^[1] (aged 32)</div> <div>Kedarnath</div> present day Uttarakhand, India
Guru	Govinda Bhagavatpada
Honors	Jagadguru

Historical and cultural impact

Historical context
Influence on Hinduism
Critical assessment
Mathas
Smarta Tradition

Film

See also

Notes

References

Sources

Published sources
Web-sources

Further reading

External links

Biography

Sources

There are at least fourteen different known biographies of Adi Shankara's life.^[16] Many of these are called the *Śankara Vijaya*, while some are called *Guruvijaya*, *Sankarabhyudaya* and *Shankaracaryacarita*. Of these, the *Brhat-Sankara-Vijaya* by Citsukha is the oldest hagiography but only available in excerpts, while *Sankaradigvijaya* by Vidyaranya and *Sankaravijaya* by Anandagiri are the most cited.^{[16][17]} Other significant biographies are the *Mādhavīya Śaṅkara Vijayaṃ* (of Mādhava, c. 14th century), the *Cidvilāsiya Śaṅkara Vijayaṃ* (of Cidvilāsa, c. between the 15th and 17th centuries), and the *Keraḷīya Śaṅkara Vijayaṃ* (of the Kerala region, extant from c. the 17th century).^{[18][19]} These, as well as other biographical works on Shankara, were written many centuries to a thousand years after Shankara's death,^[20] in Sanskrit and non-Sanskrit languages, and the biographies are filled with legends and fiction, often mutually contradictory.^{[16][21]}

Scholars note that one of the most cited Shankara hagiography by Anandagiri includes stories and legends about historically different people, but all bearing the same name of Sri Shankaracarya or also referred to as Shankara but likely meaning more ancient scholars with names such as Vidya-sankara, Sankara-misra and Sankara-nanda.^[17] Some biographies are probably forgeries by those who sought to create a historical basis for their rituals or theories.^{[17][20]}

Adi Shankara died in the thirty third year of his life,^[22] and reliable information on his actual life is scanty.^[17]

Birth-dates

The Sringeri records state that Shankara was born in the 14th year of the reign of "VikramAditya", but it is unclear as to which king this name refers.^[23] Though some researchers identify the name with Chandragupta II (4th century CE), modern scholarship accepts the VikramAditya as being from the Chalukya dynasty of Badami, most likely Vikramaditya II (733–746 CE).^[23]

Several different dates have been proposed for Shankara.^[22]

- 509–477 BCE: This dating, is based on records of the heads of the Shankara's cardinal institutions Mathas at Dvaraka Pitha, the Govardhana matha and Badri and the Kanchi Peetham.^[24] This conforms to the chronology calculated based off the Hindu Puranas.^{[5][25]}



The birthplace of Adi Shankara at Kalady

- 44–12 BCE: the commentator Anandagiri believed he was born at Chidambaram in 44 BCE and died in 12 BCE.^[4]
- 6th century CE: Telang placed him in this century. Sir R. G. Bhandarkar believed he was born in 680 CE.^[4]
- 788–820 CE: This was proposed by early 20th scholars and was customarily accepted by scholars such as Max Müller, Macdonnell, Pathok, Deussen and Radhakrishna^[4] and others.^{[26][27]} The date 788–820 is also among those considered acceptable by Swami Tapasyananda, though he raises a number of questions.^[28]
- sometime between 700-750 CE: late 20th-century scholarship has questioned the 788-820 CE dates, placing Adi Shankara's life of 32 years in the first half of the 8th century.^{[29][30]}
- 805–897 CE: Venkiteswara not only places Shankara later than most, but also had the opinion that it would not have been possible for him to have achieved all the works apportioned to him, and has him live ninety two years.^[4]

The popularly accepted dating places Adi Shankara to be a scholar from the first half of the 8th century CE.^{[3][16]}

Life

Shankara was most likely born in the southern Indian state of Kerala, according to the oldest biographies in a village named Kaladi^{[31][16]} sometimes spelled as Kalati or Karati,^{[32][33]} but some texts suggest the birthplace to be Chidambaram in Tamil Nadu.^{[17][34]} His father died while Shankara was very young.^[16] Shankara's upanayanam, the initiation into student-life, had to be delayed due to the death of his father and was then performed by his mother.^[35]

Shankara's hagiography describe him as someone who was attracted to the life of Sannyasa (hermit) from early childhood. His mother disapproved. A story, found in all hagiographies, describe Shankara at age eight going to a river with his mother, *Sivataraka*, to bathe, and where he is caught by a crocodile.^[36] Shankara called out to his mother to give him permission to become a *Sannyasin* or else the crocodile will kill him. The mother agrees, Shankara is freed and leaves his home for education. He reaches a Saivite sanctuary along a river in a north-central state of India, and becomes the disciple of a teacher named Govinda Bhagavatpada.^{[36][37]} The stories in various hagiographies diverge in details about the first meeting between Shankara and his *Guru*, where they met, as well as what happened later.^[36] Several texts suggest Shankara schooling with Govindapada happened along the river Narmada in Omkareshwar, a few place it along river Ganges in Kashi (Varanasi) as well as Badari (Badrinath in the Himalayas).^[37]

The biographies vary in their description of where he went, who he met and debated and many other details of his life. Most mention Shankara studying the Vedas, Upanishads and Brahmasutra with Govindapada, and Shankara authoring several key works in his youth, while he was studying with his teacher.^[38] It is with his teacher Govinda, that Shankara studied Gaudapadiya Karika, as Govinda was himself taught by Gaudapada.^[16] Most also mention a meeting with scholars of the Mimamsa school of Hinduism namely Kumarila and Prabhakara, as well as Mandana and various Buddhists, in *Shastrarth* (an Indian tradition of public philosophical debates attended by large number of people, sometimes with royalty).^[37] Thereafter, the biographies about Shankara vary significantly. Different and widely inconsistent accounts of his life include diverse journeys, pilgrimages, public debates, installation of yantras and lingas, as well as the founding of monastic centers in north, east, west and south India.^{[17][37]}



Idol of Adi Shankara at his Samadhi Mandir, behind Kedarnath Temple, in Kedarnath, India



Murti of Adi Shankara at the SAT Temple in Santa Cruz, California

Philosophical tour and disciples

While the details and chronology vary, most biographies mention Adi Shankara traveling widely within India, Gujarat to Bengal, and participating in public philosophical debates with different orthodox schools of Hindu philosophy, as well as heterodox traditions such as Buddhists, Jains, Arhatas, Saugatas, and Carvakas.^[39] During his tours, he is credited with starting several *Matha* (monasteries), however this is uncertain.^[39] Ten monastic orders in different parts of India are generally attributed to Shankara's

travel-inspired *Sannyasin* schools, each with Advaita notions, of which four have continued in his tradition: Bharati (Sringeri), Sarasvati (Kanchi), Tirtha and Asramin (Dvaraka).^[40] Other monasteries that record Shankara's visit include Giri, Puri, Vana, Aranya, Parvata and Sagara – all names traceable to Ashrama system in Hinduism and Vedic literature.^[40]

Adi Shankara had a number of disciple scholars during his travels, including Padmapada (also called Sanandana, associated with the text *Atma-bodha*), Sureshvara, Tothaka, Citsukha, Prthividhara, Cidvilasayati, Bodhendra, Brahmendra, Sadananda and others, who authored their own literature on Shankara and Advaita Vedanta.^{[39][41]}

Death

Adi Sankara is believed to have died aged 32, at Kedarnath in the northern Indian state of Uttarakhand, a Hindu pilgrimage site in the Himalayas.^{[40][42]} Some texts locate his death in alternate locations such as Kanchipuram (Tamil Nadu) and somewhere in the state of Kerala.^[37]

Works

Adi Shankara's works are the foundation of Advaita Vedanta school of Hinduism, and his doctrine, states Sengaku Mayeda, "has been the source from which the main currents of modern Indian thought are derived".^[42] Over 300 texts are attributed to his name, including commentaries (*Bhāṣya*), original philosophical expositions (*Prakaraṇa grantha*) and poetry (*Stotra*).^{[42][43]} However most of these are not authentic works of Adi Shankara and are likely to be works of his admirers or scholars whose name was also Shankaracharya.^{[44][45]} Piantelli has published a complete list of works attributed to Adi Sankara, along with issues of authenticity for most.^[46]

Authentic works

Adi Shankara is most known for his systematic reviews and commentaries (*Bhasyas*) on ancient Indian texts. Shankara's masterpiece of commentary is the *Brahmasutrabhasya* (literally, commentary on Brahma Sutra), a fundamental text of the Vedanta school of Hinduism.^[42]

His commentaries on ten Mukhya (principal) Upanishads are also considered authentic by scholars,^{[42][44]} and these are: *Bhasya* on the Brihadaranyaka Upanishad, the Chandogya Upanishad, the Aitareya Upanishad, the Taittiriya Upanishad, the Kena Upanishad,^[47] the Isha Upanishad, the Katha Upanishad, the Mundaka Upanishad, the Prashna Upanishad, and the Mandukya Upanishad.^{[48][49]} Of these, the commentary on Mandukya, is actually a commentary on Madukya-Karikas by Gaudapada.^[49]

Other authentic works of Shankara include commentaries on the Bhagavad Gita (part of his Prasthan Trayi Bhasya).^[50] His *Vivarana* (tertiary notes) on the commentary by Vedavyasa on Yogasutras as well as those on Apastamba Dharma-sūtras (*Adhyatama-patala-bhasya*) are accepted by scholars as authentic works of Adi Shankara.^{[48][51]} Among the *Stotra* (poetic works), the Daksinamurti Stotra, the Bhajagovinda Stotra, the Sivanandalahari, the Carpata-panjarika, the Visnu-satpadi, the Harimide, the Dasa-shloki, and the Krishna-staka are likely to be authentic.^{[48][52]}

Shankara also authored Upadesasahasri, his most important original philosophical work.^{[51][53]} Of other original *Prakaranas* (प्रकरण, monographs, treatise), seventy six works are attributed to Adi Shankara. Modern era Indian scholars such as Belvalkar as well as Upadhyaya accept five and thirty nine works respectively as authentic.^[54]

Shankara's stotras considered authentic include those dedicated to Krishna (Vaishnavism) and one to Shiva (Shaivism) – often considered two different sects within Hinduism. Scholars suggest that these *stotra* are not sectarian, but essentially Advaitic and reach for a unified universal view of Vedanta.^[52]

Adi Shankara's commentary on the Brahma Sutras is the oldest surviving. However, in that commentary, he mentions older commentaries like those of Dravida, Bhartprapancha and others which are either lost or yet to be found.^[55]

Works of doubtful authenticity or not authentic

Commentaries on Nrisimha-Purvatatapaniya and Shveshvata Upanishads are attributed to Adi Shankara, but their authenticity is highly doubtful.^{[44][49][56]} Similarly, commentaries on several early and later Upanishads attributed to Shankara are rejected by scholars^[57] to be his works, and are likely works of later scholars; these include: Kaushitaki Upanishad, Maitri Upanishad, Kaivalya Upanishad, Paramahansa Upanishad, Sakatayana Upanishad, Mandala Brahmana Upanishad, Maha Narayana Upanishad, Gopalatapaniya Upanishad. However, in Brahmasutra-Bhasya, Shankara cites some of these Upanishads as he develops his arguments, but the historical notes left by his companions and disciples, along with major differences in style and the content of the commentaries on later Upanishad have led scholars to conclude that the commentaries on later Upanishads were not Shankara's work.^[49]

The authenticity of Shankara being the author of Nivekacūḍāmaṇi^[58] has been questioned, but scholars generally credit it to him.^[59]

Aparoksha Anubuti and *Atmabodha* are also attributed to Shankara, as his original philosophical treatises, but this is doubtful. Paul Hacker has also expressed some reservations that the compendium *Sarva-darsana-siddhanta Sangraha* was completely authored by Shankara, because of difference in style and thematic inconsistencies in parts.^[57] Similarly, *Gayatri-bhasya* is doubtful to be Shankara's work.^[49] Other commentaries that are highly unlikely to be Shankara's work include those on *Uttaragita*, *Siva-gita*, *Brahma-gita*, *Lalita-shasranama*, *Suta-samhita* and *Sandhya-bhasya*. The commentary on the Tantric work *Lalita-trisati-bhasya* attributed to Adi Shankara is also unauthentic.^[49]

Adi Shankara is also widely credited with commentaries on other scriptural works, such as the Vishnu sahasranāma and the Sānatsujātiya,^[60] but both these are considered apocryphal by scholars who have expressed doubts.^[49] *Hastamalakiya-bhasya* is also widely believed in India to be Shankara's work and it is included in *Samata*-edition of Shankara's works, but some scholars consider it to be the work of Shankara's student.^[49]

Themes

Using ideas in ancient Indian texts, Shankara systematized the foundation for Advaita Vedanta in 8th century CE, one of the six orthodox schools of Hinduism founded many centuries earlier by Badarayana.^[53] His thematic focus extended beyond metaphysics and soteriology, and he laid a strong emphasis on Pramanas, that is epistemology or "means to gain knowledge, reasoning methods that empower one to gain reliable knowledge". Rambachan, for example, summarizes the widely held view on one aspect of Shankara's epistemology before critiquing it as follows,

According to these [widely represented contemporary] studies, Shankara only accorded a provisional validity to the knowledge gained by inquiry into the words of the Śruti (Vedas) and did not see the latter as the unique source (*pramana*) of *Brahmajnana*. The affirmations of the Śruti, it is argued, need to be verified and confirmed by the knowledge gained through direct experience (*nubhava*) and the authority of the Śruti, therefore, is only secondary

— Anantanand Rambachan^[50]

Sengaku Mayeda concurs, adding Shankara maintained the need for objectivity in the process of gaining knowledge (*vastutantra*), and considered subjective opinions (*purushatantra*) and injunctions in Śruti (*codanatantra*) as secondary. Mayeda cites Shankara's explicit statements emphasizing epistemology (*pramana-janya*) in section 1.18.133 of *Upadesasahasri*^[61] and section 1.1.4 of *Brahmasutra-bhasya*.^{[62][63]} According to Michael Comans, Adi Shankara considered perception and inference as primary most reliable epistemic means, and where these means to knowledge help one gain "what is beneficial and to avoid what is harmful", there is no need for or wisdom in referring to the scriptures.^[64] In certain matters related to metaphysics and ethics, says Shankara, the testimony and wisdom in scriptures such as the Vedas and the Upanishads become important.^[65]

Adi Shankara cautioned against cherry-picking a phrase or verse out of context from Vedic literature, and remarks in the opening chapter of his Brahmasutra-Bhasya that the *Anvaya* (theme or purport) of any treatise can only be correctly understood if one attends to the *Samanvayat Tatparya Linga*, that is six characteristics of the text under consideration: (1) the common in *Upakrama* (introductory statement) and *Upasamhara* (conclusions); (2) *Abhyasa* (message repeated); (3) *Apurvata* (unique proposition or

novelty); (4) *Phala* (fruit or result derived); (5) *Arthavada* (explained meaning, praised point) and (6) *Yukti* (verifiable reasoning).^{[66][67]} While this methodology has roots in the theoretical works of Nyaya school of Hinduism, Shankara consolidated and applied it with his unique exegetical method called *Anvaya-Vyatireka*, which states that for proper understanding one must "accept only meanings that are compatible with all characteristics" and "exclude meanings that are incompatible with any".^{[68][69]}

Hacker and Phillips note that this insight into rules of reasoning and hierarchical emphasis on epistemic steps is "doubtlessly the suggestion" of Shankara in *Brahma-sutra*, an insight that flowers in the works of his companion and disciple Padmapada.^[70] Merrell-Wolff states that Shankara accepts Vedas and Upanishads as a source of knowledge as he develops his philosophical theses, yet he never rests his case on the ancient texts, rather proves each thesis, point by point using *pramanas* (epistemology), reason and experience.^{[71][72]}

Adi Shankara, in his text *Upadesasahasri*, discourages ritual worship such as oblations to *Deva* (God), because that assumes the Self within is different from the Brahman.^[73] The "doctrine of difference" is wrong, asserts Shankara, because, "he who knows the Brahman is one and he is another, does not know Brahman".^{[74][75]} However, Shankara also asserts that Self-knowledge is realized when one's mind is purified by an ethical life that observes Yamas such as *Ahimsa* (non-injury, non-violence to others in body, mind and thoughts) and Niyamas. Rituals and rites such as *yajna* (a fire ritual), asserts Shankara, can help draw and prepare the mind for the journey to Self-knowledge.^[76] He emphasizes the need for ethics such as Akrodha and Yamas during Brahmacharya, stating the lack of ethics as causes that prevent students from attaining knowledge.^{[76][77]}

Adi Shankara has been varyingly called as influenced by Shaivism and Shaktism. However, his works and philosophy suggest greater overlap with Vaishnavism, influence of Yoga school of Hinduism, but most distinctly his Advaitin convictions with a monistic view of spirituality.^{[16][53][78]}

Philosophy and practice

Knowledge of Brahman

Adi Shankara systematised the works of preceding philosophers.^[81] His system marks a turn from realism to idealism.^{[82][83]} His Advaita ("non-dualism") interpretation of the *sruti* postulates the identity of the Self (Atman) and the Whole (Brahman^[note 3]). According to Adi Shankara, the one unchanging entity (Brahman) alone is real, while changing entities do not have absolute existence. The key source texts for this interpretation, as for all schools of Vedānta, are the Prasthanatrayi—the canonical texts consisting of the Upanishads, the Bhagavad Gita and the Brahma Sutras.

Practice

Advaita Vedanta is based on śāstra ("scriptures"), *yukti* ("reason") and *anubhava* ("experiential knowledge"), and aided by karmas ("spiritual practices").^[84]

Starting from childhood, when learning has to start, the philosophy has to be a way of life. Shankara's primary objective was to

Atma Shatkam (The song of the Self):

I am Consciousness, I am Bliss, I am Shiva, I am Shiva!^[note 2]

Without hate, without infatuation, without craving, without greed;
Neither arrogance, nor conceit, never jealous I am;
Neither *dharma*, nor *artha*, neither *kama*, nor *moksha* am I;
I am Consciousness, I am Bliss, I am Shiva, I am Shiva.

Without sins, without merits, without elation, without sorrow;
Neither mantra, nor rituals, neither pilgrimage, nor *vidas*;
Neither the experiencer, nor experienced, nor the experience am I,
I am Consciousness, I am Bliss, I am Shiva, I am Shiva.

Without fear, without death, without discrimination, without caste;
Neither father, nor mother, never born I am;
Neither kith, nor kin, neither teacher, nor student am I;
I am Consciousness, I am Bliss, I am Shiva, I am Shiva.

Without form, without figure, without resemblance am I;
Vitality of all senses, in everything I am;
Neither attached, nor released am I;

I am Consciousness, I am Bliss, I am Shiva, I am Shiva.

—Adi Shankara, *Nirvana Shatakam*, Hymns 3–6^[80]

understand and explain how moksha is achievable in this life, what it means to be liberated, free and a Jivanmukta.^[53] His philosophical thesis was that jivanmukti is self-realization, the awareness of Oneness of Self and the Universal Spirit called Brahman.^[53]

Shankara considered the purity and steadiness of mind achieved in Yoga as an aid to gaining moksha knowledge, but such yogic state of mind cannot in itself give rise to such knowledge.^[85] To Shankara, that knowledge of Brahman springs only from inquiry into the teachings of the Upanishads.^[86] The method of yoga, encouraged in Shankara's teachings notes Michael Comans, includes withdrawal of mind from sense objects as in Patanjali's system, but it is not complete thought suppression, instead it is a "meditative exercise of withdrawal from the particular and identification with the universal, leading to contemplation of oneself as the most universal, namely, Consciousness".^[87] Shankara rejected those yoga system variations that suggest complete thought suppression leads to liberation, as well the view that the Shrutis teach liberation as something apart from the knowledge of the oneness of the Self. Knowledge alone and insights relating to true nature of things, taught Shankara, is what liberates. He placed great emphasis on the study of the Upanisads, emphasizing them as necessary and sufficient means to gain Self-liberating knowledge. Sankara also emphasized the need for and the role of Guru (Acharya, teacher) for such knowledge.^[87]

Shankara's Vedanta and Mahayana Buddhism

Shankara's Vedanta shows similarities with Mahayana Buddhism; opponents have even accused Shankara of being a "crypto-Buddhist," a qualification which is rejected by the Advaita Vedanta tradition, given the differences between these two schools. According to Shankara, a major difference between Advaita and Mahayana Buddhism are their views on Atman and Brahman.^[88] According to both Loy and Jayatilleke, more differences can be discerned.^{[89][90]}

Differences

Atman

According to Shankara, Hinduism believes in the existence of Atman, while Buddhism denies this.^[91] Shankara citing Katha Upanishad, asserted^[13] that the Hindu Upanishad starts with stating its objective as

... this is the investigation whether after the death of man the soul exists; some assert the soul exists; the soul does not exist, assert others." At the end, states Shankara, the same Upanishad concludes with the words, "it exists".^[92]

Buddhists and Lokāyatas, wrote Shankara, assert that soul does not exist.^{[12][note 4]}

There are also differences in the understanding of what "liberation" means. Nirvana, a term more often used in Buddhism, is the liberating realization and acceptance that there is no Self (anatman). Moksha, a term more common in Hinduism, is liberating realization and acceptance of Self and Universal Soul, the consciousness of one's Oneness with all existence and understanding the whole universe as the Self.^{[89][93]}

Logic versus revelation

Stcherbatsky in 1927 criticized Shankara for demanding the use of logic from Madhyamika Buddhists, while himself resorting to revelation as a source of knowledge.^{[94][note 5]} Sircar in 1933 offered a different perspective and stated, "Sankara recognizes the value of the law of contrariety and self-alienation from the standpoint of idealistic logic; and it has consequently been possible for him to integrate appearance with reality"^[95]

Recent scholarship states that Shankara's arguments on revelation are about *apta vacana* (Sanskrit: आप्तवचन, sayings of the wise, relying on word, testimony of past or present reliable experts).^{[96][97]} It is part of his and Advaita Vedanta's epistemological foundation.^[96] Advaita Vedanta school considers such testimony epistemically valid asserting that a human being needs to know numerous facts, and with the limited time and energy available, he can learn only a fraction of those facts and truths directly.^[98]

Shankara considered the teachings in the Vedas and Upanishads as *apta vacana* and a valid source of knowledge.^[96] He suggests the importance of teacher-disciple relationship on combining logic and revelation to attain *moksha* in his text *Upadeshasahasri*.^[99] Rambachan and others state Shankara methodology did not rely exclusively on Vedic statements, but included a range of logical methods, reasoning methodology and *pramanas*.^{[100][101]}

Similarities

Despite Adi Shankara's criticism of certain schools of Mahayana Buddhism, Shankara's philosophy shows strong similarities with the Mahayana Buddhist philosophy which he attacks.^[94] According to S.N. Dasgupta,

Shankara and his followers borrowed much of their dialectic form of criticism from the Buddhists. His *Brahman* was very much like the *sunya* of Nagarjuna [...] The debts of Shankara to the self-luminosity of the Vijnanavada Buddhism can hardly be overestimated. There seems to be much truth in the accusations against Shankara by *Vijnana Bhiksu* and others that he was a hidden Buddhist himself. I am led to think that Shankara's philosophy is largely a compound of *Vijnanavada* and *Sunyavada* Buddhism with the Upanisad notion of the permanence of self superadded.^[102]

According to Mudgal, Shankara's Advaita and the Buddhist Madhyamaka view of ultimate reality is compatible because they are both transcendental, indescribable, non-dual and only arrived at through *via negativa* (*neti neti*). Mudgal concludes therefore that

... the difference between *Sunyavada* (Mahayana) philosophy of Buddhism and *Advaita* philosophy of Hinduism may be a matter of emphasis, not of kind.^[103]

Historical and cultural impact

Historical context

Shankara lived in the time of the so-called "Late classical Hinduism",^[104] which lasted from 650 till 1100 CE.^[104] This era was one of political instability that followed Gupta dynasty and King Harsha of the 7th century CE.^[105] It was a time of social and cultural change as the ideas of Buddhism, Jainism and various traditions within Hinduism were competing for members.^{[106][107]} Buddhism in particular had emerged as a powerful influence in India's spiritual traditions in the first 700 years of the 1st millennium CE.^{[105][108]} Shankara, and his contemporaries, made a significant contribution in understanding Buddhism and the ancient Vedic traditions, then transforming the extant ideas, particularly reforming the Vedanta tradition of Hinduism, making it India's most important tradition for more than a thousand years.^[105]

Influence on Hinduism

Shankara has an unparalleled status in the tradition of *Advaita Vedanta*. He travelled all over India to help restore the study of the Vedas.^[109] His teachings and *tradition* form the basis of *Smartism* and have influenced *Sant Mat* lineages.^[110]

He introduced the *Pañcāyatana* form of *worship*, the simultaneous worship of five deities – Ganesha, Surya, Vishnu, Shiva and Devi. Shankara explained that all deities were but different forms of the one *Brahman*, the invisible Supreme Being.^[111]



Adi Sankara Keerthi Sthampa
Mandapam, Kalady Kerala

Benedict Ashley credits Adi Shankara for unifying two seemingly disparate philosophical doctrines in Hinduism, namely Atman and Brahman.^[112] Isaeva states Shankara's influence included reforming Hinduism, founding monasteries, edifying disciples, disputing opponents and engaging in philosophic activity that, in the eyes of Indian tradition, help revive "the orthodox idea of the unity of all beings" and Védanta thought.^[113]

Prior to Shankara, views similar to his already existed, but did not occupy a dominant position within the Vedanta.^[114] Nakamura states that the early Vedanta scholars were from the upper classes of society, well-educated in traditional culture. They formed a social elite, "sharply distinguished from the general practitioners and theologians of Hinduism."^[115] Their teachings were "transmitted among a small number of selected intellectuals".^[115] Works of the early Vedanta schools do not contain references to Vishnu or Shiva.^[116] It was only after Shankara that "the theologians of the various sects of Hinduism utilized Vedanta philosophy to a greater or lesser degree to form the basis of their doctrines,"^[117] while the Nath-tradition established by him, led "its theoretical influence upon the whole of Indian society became final and definitive."^{[115][118]}

Critical assessment

Some scholars doubt Shankara's early influence in India.^[119] The Buddhist scholar Richard E. King states,

Although it is common to find Western scholars and Hindus arguing that Sankaracarya was the most influential and important figure in the history of Hindu intellectual thought, this does not seem to be justified by the historical evidence.^[120]

According to King and Roodurmun, until the 10th century Shankara was overshadowed by his older contemporary Mandana-Misra the latter considered to be the major representative of Advaita.^{[121][122]} Other scholars state that the historical records for this period are unclear, and little reliable information is known about the various contemporaries and disciples of Shankara.^[123] For example, Advaita tradition holds that Mandana-Misra is the same person as Suresvara, a name he adopted after he became a disciple of Shankara after a public debate which Shankara won.^{[124][125]}

Some scholars state that Maṇḍana-Miśra and Sureśvara must have been two different scholars, because their scholarship is quite different.^{[126][124]} Other scholars, on the other hand, state that Mandana-Miśra and Shankara do share views, because both emphasize that Brahman-Atman can not be directly perceived, rather it is discovered and defined through elimination of division (duality) of any kind.^{[127][123]} The Self-realization (Soul-knowledge), suggest both Mandana Misra and Shankara, can be described cataphatically (positive liberation, freedom through knowledge, jivanmukti moksha) as well as apophatically (removal of ignorance, negation of duality, negation of division between people or souls or spirit-matter).^[127] While both share core premises, states Isaeva, they differ in several ways, with Mandana Misra holding Vedic knowledge as an absolute and end in itself, while Shankara holds Vedic knowledge and all religious rites as subsidiary and means to the human longing for "liberation, freedom and moksha".^[127]

Several scholars suggest that the historical fame and cultural influence of Shankara grew centuries later, particularly during the era of Muslim invasions and consequent devastation of India.^{[119][128]} Many of Shankara's biographies were created and published in and after 14th century, such as the widely cited Vidyaranya's Śāṅkara-vijaya. Vidyaranya, also known as Madhava, who was the 12th Jagadguru of the Śringeri Śārada Pīṭham from 1380 to 1386,^[129] inspired the re-creation of the Hindu Vijayanagara Empire of South India in response to the devastation caused by the Islamic Delhi Sultanate.^{[128][130]} He and his brothers, suggest Paul Hacker and other scholars,^{[119][128]} wrote about Śāṅkara as well as extensive Advaitic commentaries on Vedas and Dharma. Vidyaranya was a minister in Vijayanagara Empire and enjoyed royal support,^[130] and his sponsorship and methodical efforts helped establish Shankara as a rallying symbol of values, and helped spread historical and cultural influence of Shankara's Vedanta philosophies. Vidyaranya also helped establish monasteries (*mathas*) to expand the cultural influence of Shankara.^[119] It may be these circumstances, suggest scholars,^[131] that grew and credited Adi Shankara for various Hindu festive traditions such as the Kumbh Mela – one of the world's largest periodic religious pilgrimages.^[132]

Mathas

Shankara is regarded as the founder of the Daśanāmi Sampradāya of Hindu monasticism and Śaṅmata of Smarta tradition. He unified the theistic sects into a common framework of Shanmata system.^[133] Advaita Vedanta is, at least in the west, primarily known as a philosophical system. But it is also a tradition of renunciation. Philosophy and renunciation are closely related.^[web 1]

Most of the notable authors in the advaita tradition were members of the sannyasa tradition, and both sides of the tradition share the same values, attitudes and metaphysics.^[web 1]



(Vidyashankara temple) at Sringeri Sharada Peetham, Sringeri

Shankara, himself considered to be an incarnation of Shiva,^[web 1] established the Dashanami Sampradaya, organizing a section of the Ekadandi monks under an umbrella grouping of ten names.^[web 1] Several other Hindu monastic and Ekadandi traditions remained outside the organisation of the Dasanāmis.^{[134][135]}

Adi Sankara organised the Hindu monks of these ten sects or names under four Maṭhas (Sanskrit: मठ) (monasteries), with the headquarters at Dvārakā in the West, Jagannatha Puri in the East, Sringeri in the South and Badrikashrama in the North.^[web 1] Each math was headed by one of his four main disciples, who each continues the Advaita Sampradaya.

Yet, according to Pandey, these Mathas were not established by Shankara himself, but were originally ashrams established by Vibhāṇḍaka and his son Rṣyaśṛṅga.^[136] Shankara inherited the ashrams at Dvārakā and Sringeri, and shifted the ashram at Śṛṅgaverapura to Badarikāśrama, and the ashram at Angadeśa to Jagannātha Puṭṭ.^[137]

Monks of these ten orders differ in part in their beliefs and practices, and a section of them is not considered to be restricted to specific changes made by Shankara. While the dasanāmis associated with the Sankara maths follow the procedures enumerated by Adi Śankara, some of these orders remained partly or fully independent in their belief and practices; and outside the official control of the Sankara maths.

The advaita sampradaya is not a Saiva sect,^{[web 1][138]} despite the historical links with Shaivism:

Advaitins are non-sectarian, and they advocate worship of Siva and Visnu equally with that of the other deities of Hinduism, like Sakti, Ganapati and others.^[web 1]

Nevertheless, contemporary Sankaracaryas have more influence among Saiva communities than among Vaisnava communities.^[web 1] The greatest influence of the gurus of the advaita tradition has been among followers of the Smartha Tradition, who integrate the domestic Vedic ritual with devotional aspects of Hinduism.^[web 1]

According to Nakamura, these mathas contributed to the influence of Shankara, which was "due to institutional factors".^[81] The mathas which he built exist until today, and preserve the teachings and influence of Shankara, "while the writings of other scholars before him came to be forgotten with the passage of time".^[139]

The table below gives an overview of the four Amnaya Mathas founded by Adi Shankara, and their details.^[web 2]

Shishya (lineage)	Direction	Maṭha	Mahāvākya	Veda	Sampradaya
<u>Padmapāda</u>	East	<u>Govardhana Pīṭham</u>	Prajñānam brahma (Consciousness is Brahman)	<u>Rig Veda</u>	Bhogavala
<u>Sureśvara</u>	South	<u>Sringeri Śārada Pīṭham</u>	Aham brahmāsmi (I am Brahman)	<u>Yajur Veda</u>	Bhūrivala
<u>Hastāmalakācārya</u>	West	<u>Dvāraka Pīṭham</u>	Tattvamasi (That thou art)	<u>Sama Veda</u>	Kitavala
<u>Toṭakācārya</u>	North	<u>Jyotirmāṭha Pīṭham</u>	Ayamātmā brahma (This Atman is Brahman)	<u>Atharva Veda</u>	Nandavala

According to the tradition in Kerala, after Sankara's samadhi at Vadakkunnathan Temple, his disciples founded four mathas in Thrissur city, namely Edayil Madhom, Naduvil Madhom, Thekke Madhom and Vadakke Madhom

Smarta Tradition

Traditionally, Shankara is regarded as the greatest teacher^{[140][141]} and reformer of the Smarta^{[142][141]}

According to Alf Hiltebeitel, Shankara established the nondualist interpretation of the Upanishads as the touchstone of a revived *smarta* tradition:

Practically, Shankara fostered a rapprochement between Advaita and *smarta* orthodoxy, which by his time had not only continued to defend the *varnasramadharma* theory as defining the path of *karman*, but had developed the practice of *pancayatana puja* ("five-shrine worship") as a solution to varied and conflicting devotional practices. Thus one could worship any one of five deities (Vishnu, Siva, Durga, Surya, Ganesa) as one's *istadevata* ("deity of choice").^[143]

Film

- In 1977 Jagadguru Aadisankaran a Malayalam film directed by P. Bhaskaran was released in which *Murali Mohan* plays the role of Adult Aadi Sankaran and Master Raghu plays childhood.
- In 1983 a film directed by G. V. Iyer named *Adi Shankaracharya* was premiered, the first film ever made entirely in Sanskrit language in which all of Adi Shankaracharya's works were compiled.^[144] The movie received the Indian National Film Awards for Best Film, Best Screenplay, Best Cinematography and Best Audiography.^{[145][146]}
- In 2013, a film *Sri Jagadguru Aadi Sankar* directed by J. K. Bharavi in Telugu Language was completed and released.

See also

- Adi Shri Gaudapādāchārya
- Advaita
- Brahman
- Jnana Yoga
- Upanishads
- Sannyasa
- Shri Gaudapadacharya Mutt
- Shri Govinda Bhagavatpadacharya
- Vairagya
- Vivekachudamani
- Soundarya Lahari
- Shivananda Lahari
- Self-consciousness (Vedanta)
- Sringeri Sharada Peetham Shringeri (An Advaita monastery)

Notes

- Modern scholarship places Shankara in the earlier part of the 8th century CE (c. 700–750)^[3]. Earlier generations of scholars proposed 788–820 CE^[3] Other proposals are 686–718 CE,^[4] 44 BCE,^[4] or as early as 509–477 BCE^[5]

2. Swami Vivekananda translates *Shivoham*, *Shivohamas* "I am he, I am he!"^[79]
3. Brahman is not to be confused with the personalised godhead Brahma.
4. Shankara (?): "(...) Lokayatikas and Bauddhas who assert that the soul does not exist. There are four sects among the followers of Buddha: 1. Madhyamicas who maintain all is void; 2. ~~Ag~~acharas, who assert except sensation and intelligence all else is void; 3. Sautranticas, who affirm actual existence of external objects no less than of internal sensations; 4. Vaibhashikas, who agree with later (Sautranticas) except that they contend for immediate apprehension of exterior objects through images or forms represented to the intellect."^[12]
5. Shcherbatsky: "Shankara accuses them of disregarding all logic and refuses to enter in a controversy with them. The position of Shankara is interesting because, at heart, he is in full agreement with the Madhyamikas, at least in the main lines, since both maintain the reality of the One-without-a-second, and the mirage of the manifold. But Shankara, as an ardent hater of Buddhism, could never confess that. He therefore treats the Madhyamika with great contempt [...] on the charge that the Madhyamika denies the possibility of cognizing the Absolute by logical methods (pramana). Vachaspati Mishra in the Bhamati rightly interprets this point as referring to the opinion of the Madhyamikas that logic is incapable to solve the question about what existence or non-existence really are. This opinion Shankara himself, as is well known, shares. He does not accept the authority of logic as a means of cognizing the Absolute, but he deems it a privilege of the ~~V~~edantin to fare without logic, since he has Revelation to fall back upon. From all his opponents, he requires strict logical methods."^[94]

References

1. Sharma 1962 p. vi.
2. Sengaku Mayeda, *Shankara*, Encyclopedia Britannica (<http://www.britannica.com/EBchecked/topic/522509/Shankara>)
3. Comans 2000 p. 163.
4. Y. Keshava Menon, *The Mind of Adi Shankaracharya* 1976 pp 108
5. "(53) Chronological chart of the history of Bharatvarsh since its origination" (<http://encyclopediaofauthenticindianism.org/articles/53.3.htm>) *Encyclopedia of Authentic Hinduism* This site claims to integrate characters from the epics into a continuous chronology They present the list of Dwarka and Kanchi Acharyas, along with their putative dates.
6. Johannes de Kruijf and Ajaya Sahoo (2014), *Indian Transnationalism Online: New Perspectives on Diaspora*, ISBN 978-1-4724-1913-2 page 105, **Quote: "In other words, according to Adi Shankara's argument, the philosophy of Advaita Vedanta stood over and above all other forms of Hinduism and encapsulated them. This then united Hinduism; (...) Another of Adi Shankara's important undertakings which contributed to the unification of Hinduism was his founding of a number of monastic centers."**
7. *Shankara*, Student's Encyclopedia Britannica - India (2000), Volume 4, Encyclopaedia Britannica (UK) Publishing, ISBN 978-0-85229-760-5 page 379, **Quote: "Shankaracharya, philosopher and theologian, most renowned exponent of the Advaita Vedanta school of philosophy, from whose doctrines the main currents of modern Indian thought are derived."**
David Crystal (2004), *The Penguin Encyclopedia*, Penguin Books, page 1353 **Quote: "[Shankara] is the most famous exponent of Advaita Vedanta school of Hindu philosophy and the source of the main currents of modern Hindu thought."**
8. Christophe Jafrelot (1998), *The Hindu Nationalist Movement in India*, Columbia University Press ISBN 978-0-231-10335-0, page 2, **Quote: "The main current of Hinduism - if not the only one - which became formalized in a way that approximates to an ecclesiastical structure was that of Shankara"**.
9. Sri Adi Shankaracharya (<http://www.sringeri.net/history/sri-adi-shankaracharya>), Sringeri Sharada Peetham, India
10. "How Adi Shankaracharya united a fragmented land with philosophy, poetry and pilgrimage" (<https://scroll.in/article/816610/how-adi-shankaracharya-united-a-fragmented-land-with-philosophy-poetry-and-pilgrimage>)
11. Shyama Kumar Chattopadhyaya (2000) *The Philosophy of Sankar's Advaita Vedanta* (<https://books.google.com/books?ei=09d0T6ygK4PTQf5l4SgDQ&id=IPasbJW-1PwC&dq=inauthor%3A%22Shyama+Kumar+Chattopadhyaya%22&q=Mimamsa#v=snippet&q=Mimamsa&f=false>) Sarup & Sons, New Delhi ISBN 81-7625-222-0 ISBN 978-81-7625-222-5
12. Edward Roer (Translator), to *Brihad Aranyaka Upanishad* at pages 3–4 *Shankara's Introduction* (<https://books.google.com/books?id=3uwDAAAAMAAJ&pg=PA3>), p. 3, at Google Books

13. Edward Roer (Translator), *Shankara's Introduction*(<https://books.google.com/books?id=3uwDAAAAMAAJ&pg=PR3>), p. 3, at [Google Books](#) to *Brihad Aranyaka Upanishad* at page 3, OCLC 19373677 (<https://www.worldcat.org/oclc/19373677>)
14. KN Jayatilleke (2010), *Early Buddhist Theory of Knowledge*, ISBN 978-81-208-0619-1, pages 246–249, from note 385 onwards;
Steven Collins (1994), *Religion and Practical Reason* (Editors: Frank Reynolds, David R. C.), State Univ of New York Press, ISBN 978-0-7914-2217-5 page 64; Quote: "Central to Buddhist soteriology is the doctrine of not-self (Pali: anattā, Sanskrit: anātman, the opposed doctrine ātman is central to Brahmanical thought). Put very briefly this is the [Buddhist] doctrine that human beings have no soul, no self, no unchanging essence.";
Edward Roer (Translator), *Shankara's Introduction*(<https://books.google.com/books?id=3uwDAAAAMAAJ&pg=PR2>), p. 2, at [Google Books](#), pages 2–4
Katie Javanaud (2013), *Is The Buddhist 'No-Self' Doctrine Compatible With Pursuing Nirvana?*(https://philosophynow.org/issues/97/Is_The_Buddhist_No-Self_Doctrine_Compatible_With_Pursuing_Nirvana) Philosophy Now;
John C. Plott et al. (2000), *Global History of Philosophy: The Axial Age*, Volume 1, Motilal Banarsidass, ISBN 978-81-208-0158-5, page 63, Quote: "The Buddhist schools reject any Ātman concept. As we have already observed, this is the basic and ineradicable distinction between Hinduism and Buddhism".
15. *The Seven Spiritual Laws Of Yoga* (https://books.google.com/books?id=IsJbVICEO0C&pg=PA13&dq=Adi+Shankara&hl=en&sa=X&ei=Es90T7a9Nly3rAeE3_HmCg&ved=0CfQuwUwBg#v=onepage&q=Adi%20Shankara&f=false) Deepak Chopra, John Wiley & Sons, 2006, ISBN 81-265-0696-2, ISBN 978-81-265-0696-5
16. *Mayeda 2006*, pp. 3–5.
17. *Isaeva 1993*, pp. 69–82.
18. Vidyasankar, S. "The *Sankaravijaya* literature" (<http://www.advaita-vedanta.org/avhp/sankara-vijayam.html>) Retrieved 2006-08-23.
19. Tapasyananda, Swami (2002). *Sankara-Dig-Vijaya*. viii.
20. *Pande 2011*, p. 35.
21. The hagiographies of Shankara mirror the pattern of synthesizing facts, fiction and legends as with other ancient and medieval era Indian scholars. Some biographic poems depict Shankara as a reincarnation of deity Shiva, much like other Indian scholars are revered as reincarnation of other deities; for example, Mandana-misra is depicted as an embodiment of deity Brahma, Citsukha of deity Varuna, Anandagiri of Agni, among others. See *Isaeva (1993*, pp. 69–72).
22. *Isaeva 1993*, pp. 83–87.
23. K. A. Nilakantha Sastry *A History of South India* 4th ed., Oxford University Press, Madras, 1976.
24. <http://www.thehindu.com/news/national/government-wrong-on-adi-shankaras-birth-year-kanchi-seer/article7908827.ece>
25. <http://bharatbhumi.blogspot.com/2014/08/puranic-chronology-of-india.html>
26. The dating of 788–820 is accepted in Keay p. 194.
27. Madhava-Vidyaranya. *Sankara Digvijaya - The traditional life of Sri Sankaracharya* Sri Ramakrishna Math. ISBN 81-7823-342-8. Source: [1] (<https://books.google.com/books?id=0Ls5CgAAQBAJ&lpg=PP1&pg=PP1#v=onepage&q&f=false>) (accessed: Wed Sep 14, 2016), p.20
28. Tapasyananda, Swami (2002). *Shankara-Dig-Vijaya*. pp. xv–xxiv
29. *Adi Shankara* (<https://www.britannica.com/biography/Shankara>), Encyclopedia Britannica (2015)
30. N. V. Isaeva (1993). *Shankara and Indian Philosophy*(<https://books.google.com/books?id=hshaW0m1D4C>). State University of New York Press. pp. 84–87 with footnotes. ISBN 978-0-7914-1281-7.
31. *Students' Britannica India*(<https://books.google.com/books?id=ISFBJarYX7YC&pg=PR379>). Popular Prakashan. 2000. pp. 379–. ISBN 978-0-85229-760-5
32. Narasingha Prosad Sil (1997). *Swami Vivekananda: A Reassessment*(https://books.google.com/books?id=pTDPIJPvV_MC). Susquehanna University Press. p. 192 ISBN 978-0-945636-97-7.
33. this may be the present day Kalady in central Kerala
34. *Pande 2011*, pp. 75–76.
35. Y Keshava Menon 1976, *The Mind of Adi Shankarapp* 109
36. *Isaeva 1993*, pp. 74–75.
37. *Pande 2011*, pp. 31–32, also 6–7, 67–68.

38. Isaeva 1993, pp. 76–77.
39. Pande 2011, pp. 5–36.
40. Isaeva 1993, pp. 82–91.
41. Isaeva 1993, pp. 71–82, 93–94.
42. Mayeda 2006, pp. 6–7.
43. Isaeva 1993, pp. 2–3.
44. Paul Hacker, *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedānta* (Editor: Wilhelm Halbfass), State University of New York Press, ISBN 978-0-7914-2582-4 pages 30–31
45. W Halbfass (1983), *Studies in Kumarila and Sankara*, *Studien zur Indologie und Iranistik*, Monographic 9, Reinbeck
46. M Piantelly, *Sankara e la Rnascita del Brāhmanesimo*, *Indian Philosophical Quarterly* Vol. 4, No. 3 (Apr 1977), pages 429–435
47. Kena Upanishad has two commentaries that are attributed to Shankara – Kenopnishadākyabhasya and Kenopnishad Padabhasya; scholars contest whether both are authentic, several suggesting that the ākyabhasya is unlikely to be authentic; see Pande (2011), pp. 107).
48. Isaeva 1993, pp. 93–97.
49. Pande 2011, pp. 105–113.
50. A Rambachan (1991), *Accomplishing the Accomplished: Vedas as a Source of Valid Knowledge in Sankara*, University of Hawaii Press, ISBN 978-0-8248-1358-1 pages xii–xiii
51. Wilhelm Halbfass (1990), *Tradition and Reflection: Explorations in Indian Thought*, State University of New York Press, ISBN 978-0-7914-0362-4 pages 205–208
52. Pande 2011, pp. 351–352.
53. John Koller (2007), in Chad Meister and Paul Copan (Editors): *The Routledge Companion to Philosophy of Religion*, Routledge, ISBN 978-1-134-18001-1 pages 98–106
54. Pande 2011, pp. 113–115.
55. Mishra, Godavarisha. "A Journey through Vedantic History -Advaitain the Pre-Sankara, Sankara and Post- Sankara Periods" (<https://web.archive.org/web/20060622102818/http://ochs.org.uk/downloads/classes/gmishra02mmas04.pdf>) (PDF). Archived from the original (<http://www.ochs.org.uk/downloads/classes/gmishra02mmas04.pdf>) (PDF) on 22 June 2006. Retrieved 2006-07-24.
56. Vidyasankar, S. "Sankaracarya" (<http://www.advaita-vedanta.org/avhp/sankara.html>). Archived (<https://web.archive.org/web/20060616123125/http://www.advaita-vedanta.org/avhp/sankara.html>) from the original on 16 June 2006 Retrieved 2006-07-24.
57. Paul Hacker, *Sankaracarya and Sankarabhāṣya* *Advaitapada: Preliminary Remarks Concerning the Authorship Problem*, in *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedānta* (Editor: Wilhelm Halbfass), State University of New York Press, ISBN 978-0-7914-2582-4 pp. 41–56
58. Adi Shankaracharya, *Vivekacūḍāmaṇi* (<https://archive.org/stream/vivekachudamanio00sankrich#page/n3/mode/2up>) S Madhavananda (Translator), Advaita Ashrama (1921)
59. John Grimes (2004), *The Vivekacudamani of Sankaracarya Bhagavatpada: An Introduction and Translation*, Ashgate, ISBN 978-0-7546-3395-2 see Introduction;
Klaus Klostermaier (1985), *Mokṣa and Critical Theory* *Philosophy East and West*, Vol. 35, No. 1 (Jan., 1985), pp. 61–71;
Dhiman, S. (2011), *Self-Discovery and the Power of Self-Knowledge*, *Business Renaissance Quarterly*, 15(4)
60. Johannes Buitenen (1978). *The Mahābhārata (vol. 3)* (<https://books.google.com/books?id=wFtXBGNn0aUC&pg=PA182&dq=sanatsujatiya&cd=19#v=onepage&q=sanatsujatiya&f=false>) Chicago: University of Chicago Press. ISBN 978-0-226-84665-1
61. Note: some manuscripts list this verse as 2.18.133, while Mayeda lists it as 1.18.133, because of interchanged chapter numbering; see *Upadesa Sahasri: A Thousand Teachings*, S Jagadananda (Translator, 1949), ISBN 978-81-7120-059-7, Verse 2.8.133, page 258;
Karl H Potter (2014), *The Encyclopedia of Indian Philosophies*, Volume 3, Princeton University Press, ISBN 978-0-691-61486-1 page 249
62. Mayeda 2006, pp. 46–47.

63. Brahmasutra-bhasya 1.1.4(<http://www.estudentdavedanta.net/Brahma%20Sutras%20-%20According%20to%20Sri%20Sankara%20by%20Swami%20Vireswarananda%20%5BSanskrit-English%5D.pdf>) S Vireswarananda (Translator), page 35
64. Michael Comans 2000 p. 168.
65. Michael Comans 2000 pp. 167-169.
66. George Thibaut (Translator), Brahma Sutras:With Commentary of Shankara, Reprinted as ISBN 978-1-60506-634-9, pages 31–33 verse 1.1.4
67. Mayeda 2006, pp. 46–53.
68. Mayeda & Tanizawa (1991), Studies on Indian Philosophy in Japan, 1963–1987, Philosophy East and West, Vol. 41, No. 4, pages 529–535
69. Michael Comans (1996), Śankara and the Prasankhyānavāda, Journal of Indian Philosophy Vol. 24, No. 1, pages 49–71
70. Stephen Phillips (2000) in Roy W Perrett (Editor), Epistemology: Indian Philosophy Volume 1, Routledge, ISBN 978-0-8153-3609-9 pages 224–228 with notes 8, 13 and 63
71. Franklin Merrell-Wolff (1995), Transformations in Consciousness: The Metaphysics and Epistemology State University of New York Press, ISBN 978-0-7914-2675-3 pages 242–260
72. Will Durant (1976), Our Oriental Heritage: The Story of Civilization, Simon & Schuster, ISBN 978-0-671-54800-1, Chapter XIX, Section VI
73. Shankara, himself, had renounced all religious ritual acts; see Karl Potter (2008), Encyclopedia of Indian Philosophies Vol. III, Motilal Banarsidass, ISBN 978-81-208-0310-7, page 16;
For an example of Shankara's reasoning "why rites and ritual actions should be given up", see Karl Potter on page 220;
Elsewhere, Shankara's *Bhasya* on various Upanishads repeat "give up rituals and rites", see for example Shankara's Bhasya on Brihadaranyaka Upanishad(<https://archive.org/stream/Brihadaranyaka.Upanishad.Shankara.Bhashya.by.Swami.Madhavananda#page/n375/mode/2up>) pages 348–350, 754–757
74. Sanskrit: Upadesha sahasri(http://sanskritdocuments.org/doc_z_misc_shankara/upadeshasaahasri1.pdf)
English Translation: S Jagadananda (Translator, 1949), Upadesha sahasri, Vedanta Press, ISBN 978-81-7120-059-7, page 16–17; OCLC 218363449 (<https://www.worldcat.org/oclc/218363449>)
75. Karl Potter (2008), Encyclopedia of Indian Philosophies Vol. III, Motilal Banarsidass, ISBN 978-81-208-0310-7, pages 219–221
76. Mayeda 2006, pp. 92–93.
77. Karl Potter (2008), Encyclopedia of Indian Philosophies Vol. III, Motilal Banarsidass, ISBN 978-81-208-0310-7, pages 218–219
78. Isaeva 1993, pp. 3, 29–30.
79. Swami Vivekananda (2015). The Complete Works of Swami Vivekananda (<https://books.google.com/books?id=IdNpCgAAQBAJ&pg=PT1786>) Manonmani Publishers (Reprint). p. 1786.
80. ■ Original Sanskrit: NIRVANASHTAKAM (<http://www.svbf.org/journal/vol2no4/nirvanapdf>) Sringeri Vidyā Bharati Foundation (2012);
■ English Translation 1: K Parappalli and CNN Nair (2002), Saankarasaagaram, Bhartiya Vidyā Bhavan, ISBN 978-81-7276-268-1, pages 58–59;
■ English Translation 2: Igor Kononenko (2010), Teachers of Wisdom, ISBN 978-1-4349-9898-9 page 148;
■ English Translation 3: Nirvana Shatakam(<http://www.ishafoundation.org/blog/lifestyle/music/mystic-chants-nirvana-shatakam/>) Isha Foundation (2011); Includes translation, transliteration and audio.
81. Nakamura 2004, p. 680.
82. Sharma 2000, p. 64.
83. Scheepers 2000, p. 123.
84. "Study the Vedas daily. Perform diligently the duties ("karmas") ordained by them" Sadhana Panchakam(http://www.sankaracharya.org/sadhana_panchakam.pp) of Adi Shankara
85. Anantanand Rambachan, The limits of scripture: Vivekananda's reinterpretation of the Vedas. University of Hawaii Press, 1994, pages 124, 125:[2] (<https://books.google.com/books?id=b9EJBQG3zqUC&pg=PA124&dq=brahma+as+opposed+to+brahman&lr=#PA124,M1>).

86. Isaeva 1993, pp. 57–58. Quote: "Shankara directly identifies this awakened atman with Brahman and the higher knowledge. And Brahman, reminds the Advaitist, is known only from the Upanishadic sayings".
87. Michael Comans (1993), The question of the importance of Samādhi in modern and classical Advaita (<http://www.jstor.org/stable/1399467>) *Philosophy East & West*. Vol. 43, Issue 1, pages 19–38
88. Isaeva 1993, pp. 60, 145–154.
89. David Loy (1982), Enlightenment in Buddhism and Advaita *Advaita: Are Nirvana and Moksha the Same?*, *International Philosophical Quarterly* 23(1), pp 65–74
90. KN Jayatilleke (2010), Early Buddhist Theory of Knowledge, ISBN 978-81-208-0619-1, pages 246–249, from note 385 onwards
91. Gerald McDermott and Harold A. Netland (2014), A Trinitarian Theology of Religions: An Evangelical Proposal, Oxford University Press, ISBN 978-0-19-975182-2 page 131
92. Sankara Charya, The Twelve Principal Upanishads (<https://books.google.com/books?id=LQgSAQAAIAAJ&pg=PA49>), p. 49, at Google Books, RJ Tatya, Bombay Theosophical Publication, pages 48–49
93. Thomas McFaul (2006), The Future of Peace and Justice in the Global Village: The Role of the World Religions in the Twenty-first Century, Praeger, ISBN 978-0-275-99313-9 page 39
94. Fyodor Shcherbatsky (1927). The Conception of Buddhist Nirvana pp. 44–45.
95. Mahendranath Sircar (1933), Reality in Indian Thought (<https://www.jstor.org/stable/2180322>) *The Philosophical Review*, Vol. 42, No. 3, pages 249–271
96. Arvind Sharma (2008), The Philosophy of Religion and Advaita, Penn State Press, ISBN 978-0-271-02832-3, pages 70–71
97. Aptavacana (<http://spokensanskrit.de/index.php?tinput=Aptavacana&script=&direction=SE&link=yes>) Sanskrit-English Dictionary, Cologne University Germany
98. M. Hiriyanna (2000), The Essentials of Indian Philosophy, Motilal Banarsidass, ISBN 978-81-208-1330-4, pages 42–44
99. Isaeva 1993, pp. 219–223 with footnote 34.
100. Isaeva 1993, pp. 210–221.
101. Anantanand Rambachan (1991), Accomplishing the Accomplished: The Upanishads as a Source of Valid Knowledge in Sankara, University of Hawaii Press, ISBN 978-0-8248-1358-1, Chapters 2–4
102. S.N. Dasgupta (1997). History of Indian Philosophy Volume 1. p. 494.
103. Mudgal, S.G. (1975), Advaita of Shankara: A Reappraisal, New Delhi: Motilal Banarasidass, page 4
104. Michaels 2004, p. 41–43.
105. John Koller (2012), Shankara in Routledge Companion to Philosophy of Religion (Editors: Chad Meister & Paul Copan), Routledge, ISBN 978-0-415-78294-4, pages 99–108
106. TMP Mahadevan (1968), Shankaracharya, National Book Trust, pages 283–285, OCLC 254278306 (<https://www.worldcat.org/oclc/254278306>)
107. Frank Whaling (1979), ŚAṆKARA AND BUDDHISM (<https://www.jstor.org/stable/23440361>) *Journal of Indian Philosophy*, Vol. 7, No. 1, pages 1–42
108. Karl Potter (1998), Encyclopedia of Indian Philosophies: Advaita *Advaita up to Śaṅkara and his pupils*, Motilal Banarsidass, ISBN 978-81-208-0310-7, pages 1–21, 103–119
109. Per Durst-Andersen and Elsebeth FLange (2010), Mentality and Thought: North, South, East and West, CBS Press, ISBN 978-87-630-0231-8 page 68
110. Ron Geaves (March 2002). "From Tāpuri to Maharaji: Reflections on a Lineage (Parampara)". 27th Spalding Symposium on Indian Religions, Oxford.
111. Klaus Klostermaier (2007), A Survey of Hinduism, Third Edition, State University of New York Press, ISBN 978-0-7914-7082-4, page 40
112. Benedict Ashley O.P. The Way toward Wisdom (https://www.amazon.com/Way-toward-Wisdom-Interdisciplinary-Intercultural/dp/0268020280#reader_0268020280) p. 395. ISBN 0-268-02028-0 OCLC 609421317 (<https://www.worldcat.org/oclc/609421317>)

113. N. V. Isaeva (1992). *Shankara and Indian Philosophy* (<https://books.google.com/books?id=hshaW0m1D4C&lpg=PP1&pg=PA2#v=onepage&q=%22the%20most%20brilliant%20personality%20in%20the%20history%20of%20Indian%20thought%22&f=false>) State University of New York Press. p. 2. ISBN 978-0-7914-1281-7. OCLC 24953669 (<http://www.worldcat.org/oclc/24953669>)
114. Nakamura 2004, p. 690.
115. Nakamura 2004, p. 693.
116. Nakamura 2004, p. 692.
117. Nakamura 2004, p. 691.
118. Feuerstein 1978
119. Paul Hacker, *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedānta* (Editor: Wilhelm Halbfass), State University of New York Press, ISBN 978-0-7914-2582-4 pages 29–30
120. King 2001, p. 128.
121. King 2011, p. 128.
122. Roodurmun 2002, p. 33–34.
123. Karl Potter (2008), *Encyclopedia of Indian Philosophies: Advaita Vedānta up to Śaṅkara and his pupils*, Vol 3, Motilal Banarsidass, ISBN 978-81-208-0310-7, pages 346–347, 420–423, Quote: "There is little firm historical information about Suresvara; tradition holds Suresvara is same as Mandana Misra".
124. Roodurmun 2002, p. 31.
125. Isaeva 1993, pp. 79–80. Quote: "More plausible though was an Advaita conversion of another well known Mimamsaka – Madanamisra; ... Vedantic tradition identifies Mandana Misra as Suresvara".
126. Sharma 1997, p. 290–291.
127. Isaeva 1993, pp. 63–65.
128. R. Blake Michael (1992), *The Origins of Vīraśaiva Sects*, Motilal Banarsidass, ISBN 978-81-208-0776-1, pages 60–62 with notes 6, 7 and 8
129. Chisholm, Hugh, ed. (1911). "Mādhava Āchārya". *Encyclopædia Britannica*.
130. Cynthia Talbot (2001), *Precolonial India in Practice: Society, Region, and Identity in Medieval Andhra*, Oxford University Press, ISBN 978-0-19-513661-6 pages 185–187, 199–201
131. James G. Lochtefeld (2004), *The Construction of the Kumbha Mela*, *South Asian Popular Culture*, Volume 2, Issue 2, pages 103–126; doi:10.1080/1474668042000275707 (<https://doi.org/10.1080/1474668042000275707>)
132. Roshan Dalal (2011), *The Religions of India: A Concise Guide to Nine Major Faiths*, Penguin, ISBN 978-0-14-341517-6, see Kumbh Mela entry
133. Various Papers: Śaṅkarācārya, *Conference on Sankara and Shanmata* (1969), Madras, OCLC 644426018 (<https://www.worldcat.org/oclc/644426018>) Reprinted by HathiTrust Digital Library
134. Karigoudar Ishwaran, *Ascetic Culture*
135. Wendy Sinclair-Bruhl, *Female Ascetics*
136. Pandey 2000, p. 4–5.
137. Pandey 2000, p. 5.
138. Nakamura 2004, p. 782–783.
139. Nakamura 2004, p. 680–681.
140. Doniger 1999, p. 1017.
141. Popular Prakashan 2000, p. 52.
142. Rosen 2006, p. 166.
143. Hildebeitel 2002, p. 29.
144. *Adi Shankaracharya* (<http://www.imdb.com/title/tt0085138/>) on IMDb
145. "31st National Film Awards" (<http://iffi.nic.in/Dff2011/Frm31stNFAAward.aspx>). India International Film Festival iffi.nic.in.
146. "31st National Film Awards (PDF)" (http://dff.nic.in/2011/31st_nf_1984.pdf) (PDF). Directorate of Film Festivals dff.nic.in.

Sources

Published sources

- Comans, Michael (2000). "The Method of Early Advaita Vedānta: A Study of Gauḍapāda, Śaṅkara, Sureśvara, and Padmapāda". Delhi: Motilal Banarsidass.
- Cousins, L.S. (2010). *Buddhism*. In: "The Penguin Handbook of the World's Living Religions" Penguin.
- Doniger, Wendy (1999). *Merriam-Webster's Encyclopedia of World Religions*. Merriam-Webster.
- Feuerstein, George (1978). *Handboek voor Yoga (Textbook of Yoga)*. Ankh-Hermes.
- Fort, Andrew O. (1998). *Jivanmukti in Transformation: Embodied Liberation in Advaita and Neo-Vedānta*. SUNY Press.
- Fuller, C. J. (2004). *The Camphor Flame: Popular Hinduism and Society in India* Princeton, NJ: Princeton University Press. [ISBN 978-0-691-12048-5](#)
- Greaves, Ron (March 2002). "From Tātapuri to Maharajī: Reflections on a Lineage (Parampara)". 27th Spalding Symposium on Indian Religions, Oxford.
- Hiltebeitel, Alf (2002). *Hinduism*. In: Joseph Kitagawa, "The Religious Traditions of Asia: Religion, History and Culture", Routledge
- Isaeva, Natalia (1993). *Shankara and Indian Philosophy* Albany: State University of New York Press (SUNY). [ISBN 978-0-7914-1281-7](#). Some editions spell the author Isayeva.
- Keay, John (2000). *India: A History*. New York: Grove Press. [ISBN 978-0-8021-3797-5](#)
- Keshava Menon, Y (1976). *The Mind of Adi Shankaracharya* India: Jaico. [ISBN 978-81-7224-214-5](#)
- King, Richard (2001). *Orientalism and Religion: Post-Colonial Theory India and "The Mystic East"* Taylor & Francis e-Library.
- Larson, Gerald James (2009). *Hinduism*. In: "World Religions in America: An Introduction" Westminster John Knox Press.
- Mayeda, Sengaku (2006). *A thousand teachings : the Upadeśasāhasrī of Śaṅkara*. Motilal Banarsidass. [ISBN 978-81-208-2771-4](#)
- Michaels, Axel (2004). *Hinduism. Past and present* Princeton, New Jersey: Princeton University Press.
- Minor, Rober Neil (1987). *Radhakrishnan: A Religious Biography* SUNY Press.
- Morris, Brian (2006). *Religion and Anthropology: A Critical Introduction* Cambridge University Press.
- Mudgal, S.G. (1975). *Advaita of Shankara: A Reappraisal* New Delhi: Motilal Banarsidass.
- Nakamura, Hajime (2004). "A History of Early Vedānta Philosophy Part Two". Delhi: Motilal Banarsidass Publishers Private Limited.
- Narayana Sastry, T.S (1916). *The Age of Sankara*
- Nath, Vijay (March–April 2001). "From 'Brahmanism' to 'Hinduism': Negotiating the Myth of the Great Tradition". *Social Scientist* 19–50. [doi:10.2307/3518337](#). [JSTOR 3518337](#).
- Pande, G.C. (2011). *Life and Thought of Śaṅkarācārya*. Motilal Banarsidass. [ISBN 978-81-208-1104-1](#)
- Pandey, S.L. (2000). "Pre-Sankara Advaita. In: Chattopadhyaya (gen.ed.), "History of Science, Philosophy and Culture in Indian Civilization. Volume II Part 2 Advaita Vedānta"". Delhi: Centre for Studies in Civilizations.
- Popular Prakashan (2000). *Students' Britannica India, Volumes 1–5*. Popular Prakashan.
- Pradhavananda; Isherwood, Christopher (1978) *Shankara's Crest-Jewel of Discrimination* USA: Vedānta Press. [ISBN 978-0-87481-038-7](#).
- Roodurmun, Pulasth Soobah (2002) *Bhāmātī and Vivaraṇa Schools of Advaita Vedānta: A Critical Approach* Delhi: Motilal Banarsidass Publishers Private Limited.
- Rosen, Steven (2006). *Essential Hinduism*, Greenwood Publishing Group
- Samuel, Geoffrey (2010). *The Origins of Yoga and Tantra. Indic Religions to the Thirteenth Century* Cambridge University Press.
- Scheepers, Alfred (2000). *De Wortels van het Indiase Denken* Olive Press.
- Shah-Kazemi, Reza (2006). "Paths to Transcendence: According to Shankara, Ibn Arabi & Meister Eckhart". *World Wisdom*.

- Sharma, Chandradhar (1962). *Indian Philosophy: A Critical Survey* New York: Barnes & Noble.
- Sharma, C. (1997). *A Critical Survey of Indian Philosophy* Motilal Banarsidass. ISBN 81-208-0365-5
- Sharma, B. N. Krishnamurti (2000) *History of the Dvaita School of Vedānta and Its Literature: From the Earliest Beginnings to Our Own Times*. Motilal Banarsidass Publishers.
- Shetty, V. T. Rajshekar (2002). "Caste, a nation within the nation: recipe for a bloodless revolution". Books for Change.
- Singh, N.; Baruah, B. (2004). "Encyclopaedic Dictionary of Pali Literature, Volume 1". Global Vision.
- Tapasyananda (2002). *Sankara-Dig-Vijaya: The Traditional Life of Sri Sankaracharya by Madhava-Vidyaranya*. India: Sri Ramakrishna Math. ISBN 978-81-7120-434-2
- White (ed.), David Gordon (2000). *Introduction. In: Tantra in practice*. Princeton and Oxford: Princeton University Press.

Web-sources

1. Sankara Acarya Biography – Monastic Tradition (<http://www.sanskrit.org/www/Shankara/shankar4.html>) Archived (<https://web.archive.org/web/20120508091224/http://www.sanskrit.org/www/Shankara/shankar4.html>) 8 May 2012 at the Wayback Machine
2. "Adi Shankara's four Amnaya Peethams" (<https://web.archive.org/web/20060626233820/http://www.sringerisharadapeetham.org/html/History/amnaya.html>) Archived from the original (<http://www.sringerisharadapeetham.org/html/History/amnaya.html>) on 26 June 2006 Retrieved 2006-08-20.

Further reading

- Ingalls, Daniel H. H. (1954). "Śaṅkara's Arguments against the Buddhists." *Philosophy East and West*. Hawaii: University of Hawaii Press. 3 (4): 291–306. doi:10.2307/1397287. JSTOR 1397287.
- Mishra, Parameshwar Nath (2003), "Era of Adi Shankaracharya 507 B.C.-475 B.C.", Howrah Samskriti Rakshak Parishad, West Bengal.
- Mishra, Parameshwar Nath, "Amit Kalrekha", 3 vols. (in Hindi), Howrah Samskriti Rakshak Parishad, West Bengal.
- Succession of Shankaracharyas (a chronology) (from Gaudapada onward)
- Reigle, David (2001). "The Original Sankaracarya" (PDF). *Fohat*. 5 (3): 57–60, 70–71.
- Frank Whaling (1979), ŚAṆKARA AND BUDDHISM *Journal of Indian Philosophy* Vol. 7, No. 1, pages 1–42
- "Sri Shankaracharya in Cambodia..?" by S. Srikanta Sastri

External links

- Works by Adi Shankara at Project Gutenberg
- Adi Shankara at Curlie (based on DMOZ)
- Works by or about Adi Shankara at Internet Archive
- Majors works of Adi Sankara Volumes 1–20, (Sanskrit and English Translations)
- A Note on the date of Sankara (Adi Sankaracharya) by S. Srikanta Sastri
- Sankara and the Vedic Tradition JJ Navone, *Philosophy and Phenomenological Research*, 17, No. 2 (Dec, 1956), pages 248–255
- Śāṅkara and the Buddhists (Was Sankara a crypto-Buddhist?) S Biderman, *Journal of Indian Philosophy* Volume 6, Issue 4 (Dec, 1978), pages 405–413
- Dr. Richard De Smet and Sankara's Advaita TS Rukmani (2003), *Journal of Hindu-Christian Studies*, 16, Article 6.
- A Questioning Approach: Learning from Sankara's Pedagogic Techniques, Jacqueline Hirst, *Contemporary Education Dialogue*, Vol. 2, No. 2, pages 137–169

Religious titles		
Preceded by Bhagawan Govinda Bhagavat Pada	Jagadguru of Sringeri Sharada Peetham ?–820 (videha-mukti)	Succeeded by Sureshwaracharya

Retrieved from 'https://en.wikipedia.org/w/index.php?title=Adi_Shankara&oldid=816570574

This page was last edited on 22 December 2017, at 06:04.

Text is available under the [Creative Commons Attribution-ShareAlike License](#); additional terms may apply. By using this site, you agree to the [Terms of Use](#) and [Privacy Policy](#). Wikipedia® is a registered trademark of the [Wikimedia Foundation, Inc.](#), a non-profit organization.